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NOTES AND QUERIES.

CLOTHED IMAGES. — The following notes on the subject of clothed images may perhaps induce readers of this Journal to contribute further facts towards the elucidation of an interesting branch of primitive ritual.

The custom of *the offering of a garment to an image* may be taken as typical in the presentation of the peplos to Athene in the great Panathenaic festival; but it appears probable that similar rites extend through all stages of culture. Can any instances be brought forward of garments or coverings provided for images or for any sacred object; and especially of the use of such garments at festivals or on special occasions?

As interesting examples of the clothing of images or sacred objects, in most widely separated conditions of culture, I may mention the very primitive clothing of a sacred stone by branches "to keep the god warm" in Samoa (when praying on account of war, drought, famine, or epidemic, the branch *clothes* were carefully renewed);¹ the clothing like a woman of a plantain-tree in the ceremonies that take place at the consecration of an image of the great Hindoo goddess Darga (Pawati);² the draping of images in the skin of sacrificial victims in ancient rites;³ the Mexican feast of Huitzilopochli, where an image made of dough and wood was dressed in the raiment of the idol;⁴ and the great Mexican festival of Tezcatlipoca, on the eve of which the image was dressed in new clothes.⁵ When the divinity is specifically represented by a living person (as in the Hindoo rite of worshipping daughters of a Brahman as forms of a goddess, and offering to them cloth, paint, and ornaments during the ceremony;⁶ and the Mexican rite in which human sacrifices were "adorned with the trappings of the Thaloc gods, for it was said they were the images of these gods"),⁷ garments provided for such persons would, of course, have an interest equal to clothing destined for an image.

Instances of such ritual clothing would be most valuable if occurring in connection with festivals of the birth (or return), marriage, or death of the god. And I should be glad of instances of any kind of covering, from savage paint to temple vestments.

G. M. Godden.

RIDGEFIELD, WIMBLEDON, ENGLAND.

STONE FLAKES USED FOR GASHING BY WAY OF PENANCE. — With reference to the article of Capt. J. G. Bourke on "Popular Medicine, Customs, and Superstitions of the Rio Grande," No. xxv., May-June, 1894, pp. 119-146, Prof. E. B. Tylor writes that he is informed that in Jemez, Mexico, the people are in the habit of gashing themselves with stone flakes or

¹ *Samoa*, Turner, p. 62.

² Ward's *Hindoos*, 1817, vol. ii. p. 13; ed. 1863, p. 184.

³ See *Religion of the Semites*, by Professor Robertson Smith, p. 415.

⁴ Bancroft, *Native Races of the S. Pacific*, vol. ii. p. 321.

⁵ Bancroft, *Ibid.* vol. ii. p. 318.

⁶ Ward's *Hindoos*, 1817, vol. i. p. 245. 246; ed. 1863, p. 151.

⁷ Bancroft, *Ibid.* vol. iii. p. 342.

splinters by way of penance. He would be glad to obtain specimens of such stones for the Pitt-Rivers Museum in Oxford ; the blood, if possible, being allowed to adhere.

THE MAYA WORD PAX. — In my paper on the glyphs of Copan and Quirigua read before the A. A. A. S. in Brooklyn, August, 1894, and published in the last number of this Journal, I described the Maya word *pax* as meaning any instrument of music, and showed by a drawing what might be the parts of such an instrument. Dr. Brinton in his remarks referred to in my footnote No. 2, p. 238, positively identified the object as the drum, as it could be no other instrument. I did not use the term "drum" when at the blackboard, nor did I read it from my paper ; and I herewith desire to make the correction, giving Dr. Brinton the credit of first applying the term.

Marshall H. Saville.

LOCAL MEETINGS AND OTHER NOTICES.

NEW YORK BRANCH. — *November 9.* A meeting of this Branch was held at Columbia College, Dr. H. Carrington Bolton presiding. Dr. J. B. Dunbar made remarks on Indian prayer-sticks, showing examples collected by himself. Dr. Bolton presented an illustrated paper on the Porta Magica in Rome. Mr. R. Vilanova presented a curious type of Spanish drinking-vessel, describing its antiquity, and illustrating the practice of drinking with arm extended. The Secretary, Mr. W. B. Tuthill, showed several drawings of similar vessels now in New York, and remarks were interchanged on the usage in question.

BOSTON BRANCH. — *November 16.* The Branch met at the house of Mrs. W. B. Kehew, 317 Beacon Street. Dr. J. Walter Fewkes gave an oral account of the "Tusayan Cultus of the Dead." The information presented, of a character entirely new, was listened to with great interest, and will probably hereafter be printed in this Journal.

CAMBRIDGE BRANCH. — *November 6.* The Branch met at the home of Miss Fiske, 22 Berkeley Street, the President, Mr. W. H. Schofield, presiding, and listened to an address by Dr. John Fiske on "The Dispersion of Popular Tales." Dr. Fiske read tales of Irish, German, Russian, and Hindoo origin, showing their similarity. A large part of the Scoto-Irish lore, he thought, is similar to the German ; but this community occurs through many languages. The incidents of hundreds of stories are strikingly general in occurrence ; they are found repeatedly in the tales of utterly remote peoples. The stories of Aryan folk-lore, in his opinion, are made up of essentially the same motives as the more familiar and modern tales of Europe. It is a significant fact that in nearly all these tales common natural objects and phenomena are brought in ; thus the ass and the cock